

"THE
HARVEST
INDEED
IS
GREAT,
BUT
THE
LABORERS
ARE
FEW.

"PRAY
YE
THEREFORE

The Messenger of Our Lady of Africa

PUBLISHED BY

THE WHITE SISTERS OF AFRICA

METUCHEN,

✕

✕

NEW JERSEY

THE
LORD
OF
THE
HARVEST.
THAT
HE
SEND
LABORERS
INTO
HIS
HARVEST."

St. Luke x-2

Recommendation of His Excellency the Bishop Of Trenton, N. J.

Dear Reverend Mother:

I am indeed pleased to recommend most heartily the Apostolic work of the Missionary Sisters of Our Lady of Africa. You are laboring in your own quiet way, and in accordance with the wishes of our Holy Father, Pius XI, gloriously reigning, solely that Our Lord and Saviour, Jesus Christ, may be better known and better loved by those for whom he gave His life on the Cross that all men might have life, and have it more abundantly.

Any assistance given you will be rewarded by the Saviour Himself, who has promised: "Whosoever shall give a cup of cold water only in the name of a disciple, amen, I say to you, he shall not lose his reward." I am sure such a labor of love needs no further commendation to the good priests and faithful people of the Diocese of Trenton.

Wishing you every blessing in your noble work, I beg to remain,

Sincerely yours in Christ,

✠ MOSES E. KILEY,
Bishop of Trenton.

July 24, 1934.

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SEVERAL GOOD WAYS TO HELP THE MISSIONARY SISTERS

PRAYER:—Without the grace of God the Missionaries could do nothing whatever for the salvation of souls. By praying for them you bring down God's blessing upon them and their apostolic labors.

SUFFERINGS:—To unite one's sufferings, trials and hardships to those of Jesus on the Cross and offer them for the salvation of pagan and Mohammedan souls.

ALMS:—If no one would support the Missionaries they could again do nothing.

THE ANNUAL SUPPORT OF A SISTER	\$125.00
THE ANNUAL SUPPORT OF A DISPENSARY	40.00
TO RANSOM A YOUNG GIRL FOR A CATHOLIC MARRIAGE	20.00
TO SUPPORT A LEPER IN A HUT FOR A MONTH	2.00
TO PROVIDE BREAD FOR A CHILD MONTHLY	1.00
TO CLOTHE A CHILD FOR FIRST HOLY COMMUNION	1.00
TO KEEP A SANCTUARY LAMP BURNING FOR A MONTH	1.00
BY BECOMING A PROMOTER OR MEMBER	

OF A MISSION GUILD OF OUR LADY OF AFRICA.

YOUR LAST WILL:—It is a poor Will which does not name Our Lord Jesus Christ among its beneficiaries. Remember the works of charity of the Missionary Sisters of Our Lady of Africa in making your Will. And when life, that precious time to merit has passed away for you, the Sisters, whom you have helped, will continue to do good in your name and you will share in their prayers, works and sacrifices.

OLD JEWELRY:—Why treasure away broken and old-fashioned gold or silver jewelry when it can be transformed into chalices or ciboriums to shelter the Eucharistic King? Would not the memory of loved ones be more honored by sacrificing their cherished souvenirs for so sacred a cause than by letting them lay useless in some corner?

Missionary Guilds of Our Lady of Africa

A Mission Guild of Our Lady of Africa is established to help the Missions under the special protection of Our Lady, Queen of Africa. Just as every other guild or club, there must be a President and other officers. There must also be promoters, who try to get as many members as possible.

The members of the Guild promise to contribute a certain small amount for Our Lady's Missions every week. As a reminder of their promise and at the same time to facilitate the putting aside of this small sum, the members, at their enrollment in the Guild, receive a little bag in which they may keep their weekly offering. At the close of every ten weeks, the promoters collect the total for the missions.

A meeting is called for the promoters to give in the offerings of their members, which is then sent to the Sisters. This meeting may also be a little social gathering for the Promoters.

Who would miss five or ten cents a week? However, this sum, although small in itself, when donated by a number of people each week, becomes no less than a fortune in Missionland.

Who can estimate the number of hearts, living tabernacles, in which God will reign, simply because a nickle or dime was put aside each week for the missions? And who can conceive

the reward that Our Lady of Africa will obtain from her Divine Son for those who help to extend His Kingdom among the Mohammedans and pagans.

SPECIAL FAVORS ARE GRANTED TO PROMOTERS BY THE HOLY SEE.

(a) A plenary Indulgence may be gained under the usual conditions on

(A) the day of their enrollment as promoters.

(B) the following Feasts: Immaculate Conception, Saint Augustine, Saint Monica, Saint Peter, and Saint Francis Xavier.

The Masses said for Promoters after their death at any Altar will procure for their souls the same favors as if the Masses were said on Privileged Altars.

FOR ORDINARY MEMBERS

Three Masses are said every month for the living and deceased members. Moreover, they share in the apostolic labors of all the Sisters of the Congregation and in the prayers said for them in all the convents of the Congregation.

The Messenger of Our Lady of Africa



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What a Religious Missionary of Our Lady of Africa Wishes to Realize

Dedicated to Missionary Aspirants

THERE comes a time, on the threshold of life, when we feel within ourselves the pressure of different yearnings. We wish to see realized the ideal of which we have caught a glimpse, so as to be put on guard against the illusions which an ardent and badly enlightened nature can suggest.

It happens that the ideal of the Mission will entice a soul athirst with self-sacrifice, ready in advance to accept all the sacrifices which the Mission entails.

To him who wishes to conquer the Kingdom of Heaven, Our Lord points out the conditions which must be fulfilled in order to obtain this victory — in Saint Luke, chapter XIV. — One must first foresee the necessary sacrifices. Then, having accepted everything, he will march to the conquest of souls, without turning back: it is the union with Christ Jesus, Who, having carried His cross up to Calvary, allowed Himself to be crucified there without a word, so "that lifted up from the earth, He would draw all unto Himself."

Now then, what is the true significance of the ideal of the Religious-Missionary? It is the realization of a **religious-life** whose fulfillment consists in the **Missionary apostolate**.

Religious-life: it is union with Our Lord, in a common life, poor as the life of a humble craftsman, devoid of elegance, of personal satisfactions, and above all perfectly obedient.

It is a life directly dependent on the divine wishes, as expressed in the voice of one's superior; a life without any place for self-will. It is no longer a personality which lives, but Christ-Jesus, Who, having taken entire possession of the being, continues in the Religious-Mission-

ary the revelation of His Father to men of good will.

Missionary Apostolate: it is the entire, constant gift of the Religious Missionary to native souls for whom she is called. It is a gift, which, above all, pours forth like a prayer from the inmost recesses of her heart.

The Religious-Missionary-like Mary at Bethany receives the "better part" in the hours of prayer which her Rule prescribes for her. Little by little, in the silence of prayer, in the recitation of the rosary — her office — in her participation in the liturgical offices, she receives the teaching of the Master, and offers the divine praise.

If prayer time seems short, as specified in the Rule, for the Religious-Missionary, it is at any rate uninterrupted. Does she not continue her requests in behalf of the souls entrusted to her by her fidelity

to the renouncements prescribed by her Rule, by her smiling endurance of the fatigue and pain which the work of the Mission itself exacts of her; sacrifices loved in the measure of her love for God?

Jesus Christ has taught only one way: the way of the Cross. And it is with joy in her heart that the Religious-Missionary encounters the humble wooden cross which marks her daily road, just as in the days of her childhood she bowed before the granite Calvaries of her native land.

Fortified by the observance of her vows which she jealously guards, the Religious Missionary perfects this gift of herself in her devotion to her charities.

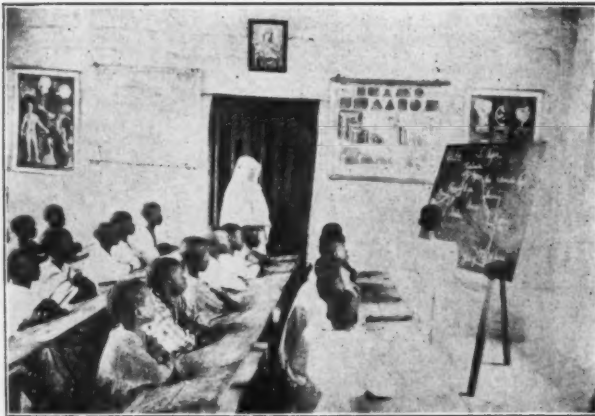
These charities are numerous, and if all, in the

MONSIGNOR HILPERT

Many and well deserved praises have been spoken and written of Monsignor Hilpert who gave himself whole heartedly to the mission cause and tried to make the people of the Brooklyn Diocese mission-minded. Monsignor was always very good to the White Sisters, as he was to all Missionaries. By his Christ-like charity and zeal Monsignor accomplished great things in a short time; and His Divine Master, no doubt judging him ready, called him unexpectedly to Himself early Easter morning.

To the Rgt. Rev. Bishops and the priests of the diocese of Brooklyn, the White Sisters offer their sincere sympathy, and they earnestly recommend the soul of Monsignor Hilpert to the readers of "The Messenger of Our Lady of Africa."

What a Religious Missionary of Our Lady



The White Sister in the class-room.

final analysis concur in the apostolate, we can say nevertheless, that missionary action has two methods: direct contact with the Natives — the various duties attendant on the Mission: works of formation, propaganda, administration, and tasks indispensable to the running of any house.

No matter to which of these posts the Religious-Missionary may be assigned, it is certain that all her efforts, her activity in its entirety, will have their missionary end.

As for the work directly consecrated to the Mission, it is of all kinds: educational, medical, particularly apostolic if there is question of religious teaching. All talents find place here; they are developed by their very use.

And it is in this way that the Religious-Missionary, devoted by obedience to the work of God, discovers and strengthens in herself riches of which, in some cases, she was unaware.



The White Sister caring for the sick.

Having caught a glimpse of the austere life of a Religious-Missionary, we should like to know the

aptitudes which are required and the preparations which are necessary.

APTITUDES:

They are defined in the very eulogy which our Lord said of Zachary: "Here is a soul upright and fearing the Lord." Above all, the Religious-Missionary should be inspired by that "good zeal" which makes her "look for God" in every thing. A will which is strong, developed able to bear all obstacles, because such is the will of God — will not be bent by the trial-sometimes disconcerting — which comes to upset the most sound plans, to ruin the most carefully established work.

Next a sound judgement, a broad mind, free from touchiness and from narrowness of views; a heart detached from those little attachments which are incompatible with the charity of Christ.

From the practical point of view, intellectual and artistic gifts, a liking for the sick and for teaching, knowledge of foreign languages, book-keeping stenography and typing, skill in one of the different branches of needle-work: weaving, lace; ability in performing many manual tasks: carpentry, electricity, farm-yard, gardening; not to mention the domestic tasks such as work in the kitchen and the laundry, all things find place in the Mission.

But when one is capable of doing more, one must not be content to possess one of these gifts developed to a high degree.

A true Religious-Missionary looks for perfection in everything. In order to please God, she puts forth all her effort to develop her capabilities more each day, to specialize in the technique of her work. In this way she succeeds, little by little, with the help of slow and varied experiences, in giving to the Mission a full return.

But the Religious-Missionary does not forget that technical perfection is — for her — only the support, the medium of her apostolic action. And all the material good which she seeks to accomplish is, merely the image of the spiritual good which she must accomplish for the souls which have been entrusted to her.

Thus she develops in herself her powers of observation, that insight of the heart which will help her to better understand temperaments, and to value the souls which she approaches, thanks to charity.

Without weariness, she will return each day to the study of the language, which enables her with confidence to establish herself in the hearts of "her own," those souls which God has given her to win.

Her influence on them will depend on the richness of her interior life. And so the Religious-Missionary, having fallen in love with divine glory,



The White Sister v

ady of Africa Wishes to Realize (Concluded)

takes heed lest she impose this influence. She respects the action of grace. She does not work for herself, but in winning affection and receiving thanks, she does so for the glory of God, to render Him a little of the worship which is due. If the native thanks her, she reminds him that she has acted in the name of God. If she accepts a confidence, it is in order to bring a soul nearer to God. And it is her wish, that through her the soul in pain will seek God, God Who has made her a Religious-Missionary that He might speak through her.

PREPARATIONS:

From the practical and technical point of view it is desirable that a Religious-Missionary be, when possible, provided with a diploma in the branch which she has studied. The field is vast:

Schools of Social Service, Faculties, different grades of nursing, teaching diplomas, domestic and professional training.

But a diploma is not enough for the acquiring of that habit of care, that "finish" in work which is the fruit of daily effort. This anxiety to "do good" is found just as well in the barn-yard as in the workroom and in the hospital.

From the moral point of view — and this is the important point — the preparation of the Religious-Missionary consists of two stages: one dates from the moment she accepts the divine call, up to her entrance as a postulant, and her time of religious formation.

It is not, rash to add that the success of her probation will depend on the care which she took to correspond with the graces of her first preparation. This answer of the soul to God who has chosen it is made in silence, by a greater fidelity to prayer-form which one draws the love of souls — a more constant generosity in daily sacrifices.

If we wish to be sharers in the self-denial of Christ Jesus, to give much with Him without weariness, we must acquire little by little, the habit of being faithful to small sacrifices. The life of a Religious-Missionary is woven of humble actions, reflecting the simple life at Nazareth before the redemption of the world.

With regard to the Passion of Christ, the Religious-Missionary has understood the worth which He placed upon a soul. In order to realize her vocation: "to finish in herself what is lacking in the Passion of Christ," nothing can be too great a test of her love. It is thus in the joy and



The White Sister in the workroom.

simplicity of her heart that she seizes all the opportunities which the grace of God prepares for her, in order to better unite herself to Him, and to win souls for His glory.

A White Sister,
Missionary of Our Lady of Africa.

ASSISTANCE FROM THE HOLY GHOST

Being financially embarrassed, the Mother Superior had the children say a prayer to St. Joseph every day after Mass. As the feast of Pentecost approached, this prayer was substituted by the "Veni Creator." When the children left Mass they began to make their comments. "Did you notice?" remarked a little girl, "Mother had us praying to St. Joseph for money; now that he has filled her purse, she is asking the Holy Ghost what to do with it."



Sister with a Leper.



The White Sister training native Sisters.

"My Country"

By Sister Mary Gaudiosa, W. S.

"WHERE are you going today, on a trip?" Ah, I am going to "My country" "My country" means the village for which I am responsible as a Missionary, to watch over the bodies and the souls.

"My country" is a whole region of huts built from boards, of old hovels which extend into the plain behind the hill.

Here one would almost believe himself to be on the outskirts of Paris, but coming nearer you can distinguish youngsters who are running, lightly clothed with "chechia" on their heads; bedouines in their flowing Tripolitan costume, and gold rings on their neck and their feet. They pass, in measured stride, carrying a water-jug on their shoulder, or a large dish of "couscous" on their head.

" . . . Have you a remedy? Come and see my daughter who is ill."

The latter is as yet unknown: we enter, chat, care for the sick and promise to return.

Ah! there is Mhabouba waiting for us at the door of her dilapidated hut Big gestures invite us to hurry.

"Good after-noon, Sister, how are you? How long it is since you have been here! (it is sometimes at the most 15 days.)

And there we are received as members of the family; poorly, to be sure, but with the best of good will.

"Would you like some coffee? . . . some tea? . . ."

"Thank you, Mhabouba, you are indeed kind, but we only eat at certain hours, because we live according to a rule, for God."

"And it is for Him that you do good, that you take care of the sick?"

"Yes, Mhabouba, and we are hoping for Heaven in return."

"May God grant it to you! May He bless you and yours!"

Through her we learn all the news of the village: Khedidja has not come to the workroom for the past few days as she has to watch the goats; big Chrifta is engaged to be married; Mougia's little brother broke his arm when he fell from a cart. . . .

"Well, then tell his mother to bring him to the dispensary where he will see the doctor and be well taken care of. And poor little Fedlouni?" . . .

"He is dead . . . he is gone home to God!"

"Oh! his poor mother! When did he die?" . . .

"Eight days ago; the very evening that you came to see him and brought him some medicine."

"Ah!"

And in my exclamation there is more of thanks

than of sadness because Mhabouba spoke truly when she said, "He is gone home to God!"

Once outside, a little preoccupied with what we have just heard, we did not see two large white dogs following us. Now they are barking persistently, and this attracts several others in search of battle.

In the village, dogs watch before each door, and I must confess, these beasts with their menacing fangs fill me with fear.

"Don't be afraid," calls a man, coming out of a tent . . . and he throws stones to right and to left, and this calms the dogs immediately.

We enter the tent and receive the usual greetings and welcome. Quickly I inspect: "Where do you come from, my friends?"

"From Tataouine, from the desert . . . we have come for the harvest; but my wife has been ill for two months, and no work, no money."

I approach the heap of covers where the poor tubercular is lying: "Look! there is a little child." Near its mother, wrapped in rags, there is indeed a puny little creature about fifteen days old and hardly breathing. My companions have also seen it . . . I tell one of them to take care of the baby while, having become good friends we chat with the men and the women. Then we

leave the tent under the eye of the big peaceful camel.

It is a beautiful day but the sun is setting, and the Sisters do not want to be late in thanking God, on their return home. More greetings as we go along, a brief sign to a weaver and there we are on the homeward route. We hurry along, reciting our rosary together, then with the gathering twilight we become silent each one dreaming of her happiness at being a missionary!

As for me, I feel so very small before the powerful goodness of God He alone is always guiding our steps. I bless Him from the bottom of my heart, and offer myself again as His humble servant, to serve Him in His poor, to make Him known and loved by charity.

To what unknown prayer do I owe my happiness? . . . perhaps to the sacrifices of a Carmelite, or to the resignation of an invalid in one of our rest houses? . . . Perhaps also the ardent desires of young missionary aspirants have called down upon us the grace of God which alone fructifies every apostolate?

And in the evening, in the silence of our modest little chapel, I say to the Lord of the harvest:

"Lord, send them, give them the strength to leave their sweet native land to come here and find one which shall gain for them eternal joys!" . . .



Visiting the sick in their homes.

The Virtues of Guy de Fontgalland (Continued)

By Reverend L. L. McReavy

VERY. Thou needest but to love the Lord thy God with thy whole heart, and thy neighbour as thyself, and therein lies all perfection. Surely simplicity itself . . . for those who sold all they have and followed Christ. But for the Rich Young Man and the multitude of us, appallingly difficult.

During the long illness that ended in his death, he called one day for a playbox of Mark's. He noticed that the base was coming away, and thought that Mark would be glad to find it repaired and firm. Patiently he worked at it until the job was well and truly done. His mother remarked on his evident satisfaction.

"You're suffering less this morning, dear?"

"Oh, just about the same. But I fancy Mark's going to be jolly glad to see his box well mended . . . and I get pleasure out of pleasing him."

"PRUDENS"

We ordinarily associate prudence with age, and with the experience gathered from long years. Actually, of course, in so far as it is a cardinal virtue, a supernatural capacity and facility, it is implanted by grace, at least radically, in the soul of every baptised child. But if the root is there, it does not normally shoot up into vigorous life before the rain and sunshine of many years have played upon the soil. It can, however, be fertilised into a precocious activity by the impulse of a special grace. God may and does sometimes intervene to speed the progress of His chosen plants, and we have reason to believe that He did intervene in the case of this chosen child.

To begin with, the circumstances were altogether

unusual. Guy was faced at the age of seven years with a problem which might well have taxed the prudence of an adult. Like a bolt from the blue came the intimation that he was soon to die. Natural instinct must have urged him to find consolation in the unveiling of his destiny to another, to his mother, or to his confessor. And yet to have done so would inevitably have stunted the special workings of God's grace in his soul. They might not have believed him; in which case he would have been treated as abnormal, and consequently mis-directed. If they had believed him, they would undoubtedly have found the task of guiding him and his destiny too delicate for their handling. God's plan would in either case have been inevitably ruined. Secrecy was essential to it, however painful and lonely that might be.

Guy, of course, could not have reasoned all this out; he could only follow his instinct guided by God. He was made to feel so keenly the pain it would cause his mother, should she know, that revelation became at once out of the question.

The message, therefore, must remain secret. But how? It was always in his thoughts; was it not inevitable that it should sooner or later escape his lips? There was only one safeguard: he must learn to keep unceasing watch on his tongue, formerly so spirited and incisive in repartee. He must learn tact. Of course he formed no conscious plan of battle: he simply yielded to the impulse of grace; but it was remarked that one of the fruits of his "great day" was a certain and reserve.

(To be Continued)

Acknowledgments

The ransom of babies by:

Our Lady of Hope School, Springfield, Mass.
Our Lady of Mt. Carmel School, Springfield, Mass.
St. Joseph's School, Lee, Mass.
St. Joseph's School, Pittsfield, Mass.
Annunciation School, Florence, Mass.
St. Mary's School, Southbridge, Mass.
Mercy Hospital, Worcester, Mass.
St. John the Evangelist School, Detroit, Mich.
St. Vincent Ferrer's School, Brooklyn, N. Y.
St. Thomas the Apostle's School, New York City, N. Y.
Miss Hynes, New York, for the lepers.
Miss Monaghan, Charlottetown P. E. I., for the orphan's bread.

ANNUAL MEETING OF THE MISSION GUILD OF OUR LADY OF AFRICA

The regular annual meeting of the promoters and members of the Mission Guild of Our Lady of Africa was called to order by the president, Miss Margaret Doud, on Tuesday evening, April 20, at St. Patrick's Community House, Jersey City. At this time Mother Theodora greeted the members and we were happy to meet so many old and new friends among those present. In thanking the members for the splendid assistance which the Guild gave the White Sisters during the past year, Mother said she was happy to have these zealous souls behind her front line

of battle. We desire to extend our appreciation and gratitude not only to those who attended but also to those who found it impossible to be present at that meeting.

The treasurer, Miss Margaret Bredel, read the financial report of the year which seemed almost an incredible result from "five cents a week". Mrs. Fredrick Leuper's report on the recent card party, for which she was chairman, was equally amazing.

The White Sisters enjoyed their participation in this meeting and look forward to other meetings in the future. Again we repeat our sincere thanks to the Mission Guild of our Lady of Africa.

OBITUARY

Rev. Alexis Maillot, W. F. Algiers, Africa.
Rev. Brother Silas, Anvers, Belgium.
Rev. Brother Schroeder, Holland.
Sr. M. Flavie, Metuchen, N. J.
Sr. M. Emmanuel, Bostel, Holland.
Sr. M. Rosalie, Biskra, Africa.
Sr. M. Agnes, Algiers, Africa.
Sr. M. du Sacre-Coeur, Algiers, Africa.
Sr. Ignace-Marie, Algiers, Africa.
Mr. Hugh O'Hara, Woodhaven, N. Y.
Mr. Henry J. Rochefort, Brighton, Mass.

Jacobo

AT MUNGU the Sisters not only care for orphans, but also for cast aways: derelicts of humanity. While I was at this Mission, many babies were brought in who, after receiving baptism, did not tarry long before ascending to the Throne of God. Among them, I remember a little one who was brought to the mission by a Christian Kikouyou. Hearing the desperate cries of an infant in passing before a native hut, she entered and found the mother had hanged herself, leaving the baby to die of hunger; but Divine Providence had destined otherwise, and the little one, after receiving the purifying water of Baptism, went to join with so many others in the praises of her Redeemer.

Nevertheless, with good care many of the babies thrive. As they grow older, there is a great difference between a little Jacobo brought up at the mission and a little Ungere who received no other training than that of a Shenzi mother: practically none at all.

Once we received five little brothers who were baptized Bartholomeo, Lorenzo, Jacobo, Michaeli, and Andrea. They were very interesting youngsters and not a bit wanting in intelligence.

Jacobo did something he should never have done; so he was punished for it. Sister put him in a room all alone and told him to think over his wrong-doing. But Jacobo, not being of a contemplative turn of mind, and finding the time rather long, began to chew the buttons of his pants. When Sister opened the door, instead of finding a contrite Jacobo, as she had expected, there he was beaming at the Sister in the best humor. But the buttons having gone down his tummy, for the rest of the day, Jacobo was to be seen with an ignominious piece of string tied around his pants. That is how he learned the value of buttons.

However, these same pants had yet to undergo a sadder accident. One afternoon, Jacobo played in the dust harder than usual. His pants were indeed very dirty and Sister had just told him to keep them as clean as possible. What will she say? She will have to look sad and scold him again and he did not like her to look sad. He chewed his five dirty fingers in turn and thought very hard. A bright idea struck him. He would wash and dry his pants before the Sister would come. Washing was easy enough but the drying process was a different story.

Jacobo was in a hurry and Sister might be coming at any moment. He went to the shed where a pot of maize was cooking over a bright fire. The very thing! He held his pants close to the pot while he watched the maize cooking. Alas! Jacobo had another lesson to learn. His pants caught fire and he almost burnt himself. A very sad Jacobo he was this time.

Evening prayers over, Sister noticed that Jacobo was more quiet than usual. Was the child sick? As she bent over him and touched his forehead, the child sobbed out his confession. Sister consoled him and promised another pair of pants; but until they were made, Jacobo had to do with a one legged pair.

In his "Ode on Intimations of Immortality" Wordsworth says, "A child learns by endless imitation." Here is a striking example of the truth of the Wordsworthian text.

Before going to Communion the White Sisters lower the sleeves of their habit and conceal their hands inside. At the last Gospel they fold them back again. Jacobo, though not yet a White Sister, faithfully observed this custom. At Communion time he would turn down the sleeves of his jacket as far as he could, hiding his chubby hands inside them. Thus he would remain motionless and recollected with his hands in his sleeves until the last Gospel; then he would turn them back again. This caused so many distractions to the Congregation that Jacobo was forbidden to be a White Sister any more.

Nothing daunted him. His attention was then turned to the priest at the Altar. For a day or two with arms folded and eyes fixed on the Altar he was all that a little Kikouyou should be. However, there was something brewing in back of his head. The following Sunday, Jacobo held an imaginary thurible in his hands, and he incensed the Altar once, twice, three times. Not content with this, he turned around and incensed the congregation who burst out laughing. Little Jacobo was again in disgrace.

On the morning of my departure for Mobassa, I went to bid my little friend "Quaheri" (Good-bye). He held up a warning finger and told me to wait. He was just giving the "Asperges" to a congregation smaller than himself, and he was not to be disturbed.

As I blessed myself, I whispered a little prayer that little Jacobo might one day be a priest.

SR. MARY MONICA, W. S.

STATISTICS OF THE SISTERS' MISSIONARY ENDEAVORS FOR 1936

ORPHANAGES	56	Children	2,300
SCHOOLS	84	Attendance	17,590
WORKROOMS	54	Workers	4,600
HOSPITALS	28	Patients	12,000
MATERNITY HOSPITALS	20	Patients	2,400
BABY WELFARE CENTERS	27	Babies Fed	4,860
DISPENSARIES	94	Received Care	2,000,000
LEPER COLONIES	8	Lepers	1,600
VISITS TO THE SICK AT DOMICILE			33,300

The Congregation of the Missionary Sisters of Our Lady of Africa numbers over 1,200 professed Sisters, who are devoting their lives to the natives in 104 missions in different parts of Africa.

